

LD

608

14

LIBRARY OF CONGRESS.

*Chap.* LD4608

*Shelf* .H4

PRESENTED BY

UNITED STATES OF AMERICA.









*Compliments of  
H. C. Cameron*

PROFESSOR HART'S

ALUMNI ADDRESS.





*By H.C. Cameron*

AN ADDRESS

DELIVERED BEFORE

THE ALUMNI ASSOCIATION

OF THE

COLLEGE OF NEW JERSEY,

June 23, 1863,

BY JOHN S. HART, LL.D.

360

---

PUBLISHED AT THE REQUEST OF THE ALUMNI ASSOCIATION  
AND OF THE BOARD OF TRUSTEES.

---

PHILADELPHIA:  
PRINTED BY C. SHERMAN, SON & CO.  
1863.

✓

LJ 4608  
.H4

# RESEARCH

The first part of the report deals with the general  
background of the work. It is a preliminary study  
of the problem of the distribution of the  
population of the United States in 1950. The  
data are taken from the 1950 Census of the  
United States. The second part of the report  
deals with the method of the study. It is a  
preliminary study of the problem of the  
distribution of the population of the United  
States in 1950. The data are taken from the  
1950 Census of the United States. The third  
part of the report deals with the results of the  
study. It is a preliminary study of the  
problem of the distribution of the population  
of the United States in 1950. The data are  
taken from the 1950 Census of the United  
States. The fourth part of the report deals  
with the conclusions of the study. It is a  
preliminary study of the problem of the  
distribution of the population of the United  
States in 1950. The data are taken from the  
1950 Census of the United States.

## A D D R E S S.

---

It was my lot a few years since, in the course of a summer excursion among the mountains, to cross a stream so near to its fountain-head, that the passage required no greater effort than simply to step from one bank to the other. The infant river was as yet but a brook. It so chanced that the stream and the traveller were journeying in the same direction, and not the least among the pleasures of the journey was the opportunity which it afforded to watch from day to day the gradual transformation of my fellow-traveller; and when at length I had reached the broad savannas through which the majestic stream, now floating the commerce of many lands upon its surface, found its way into the sea, it was difficult to realize that the mighty river and the diminutive rivulet were one and the same.

The alumnus of Princeton feels a pleasure somewhat akin to the one described, when he traces the progress of this noble institution from its first feeble beginnings to its present enlarged and influential

condition. The majestic stream which we admire to-day, may not perhaps have sprung from a source so small as that to which I have likened it; but surely never mountain streamlet symbolized a purer origin,—never was stream freighted through all its course with richer or more varied blessings. God speed it through many a long league, as it rolls on in ever-increasing volume towards the ocean!

When Princeton College was founded, New Jersey was still a colony. Her population fell short of 60,000 souls. Her territory still bore the trails of the savage, much of it being yet a wilderness, with only clustering marks of civilization here and there. Her people were few, their wants were many, and the avenues to education nearly impassable. Almost the only instruction which reached them came from the pulpit. In the whole wide space, from Connecticut to Virginia, there was not a single seminary in which a course of liberal education could be pursued, or by which its honors could be conferred. Harvard, William and Mary, and Yale, far apart and feeble as they then were, were the only monuments which the love of science had yet built in the New World. At such a time, in despite of poverty, sparseness of population, fewness of competent instructors, provincial feebleness and depression, and the habitual jealousy of the Crown, a few faithful ministers of the Gospel, moved by a spirit of the

purest benevolence, and gifted with no common prescience of the far-reaching import of what they were doing,—and guided, I doubt not, by the Holy Spirit himself,—laid the foundations of the College of New Jersey. Such, fellow Alumni, was the origin of our College. It was founded in faith and prayer, for the glory of God and the spread of the Gospel. How truly it has fulfilled the wise and beneficent purposes of its founders, its whole history declares. Some few particulars of this history it may be worth while cursorily to notice.

In the first place, this College, under every administration of its affairs, has been known as an institution in which God was recognized and honored as supreme, and his word received, without abatement or reserve, as the only infallible standard of faith and duty. There has been no President of the College, through all that illustrious file of names, who has not made the spiritual and religious welfare of the institution a leading, primary, controlling aim and purpose. There has been no time in the history of the College, when the Gospel, as proclaimed from the College pulpit, gave an uncertain sound. It has been my privilege, in the course of a somewhat checkered life, to listen to a great variety of pulpit and pastoral ministrations, in seminaries of learning and theology, in city, village, and country, and nowhere have I heard the Gospel preached with

greater plainness, directness, and power, nowhere have I heard the truth of God brought home with more affectionate and loving earnestness to the conscience, than in the pulpit of this College. I appeal with confidence to every alumnus within the sound of my voice, to bear witness that my experience in this respect is not peculiar. The Christianity which has been cultivated here, has not been a dry and barren orthodoxy, but a religion of life and power, and it has brought forth precious fruit in the conversion of many scores of educated young men, and in the maintenance of a high standard of spirituality among those students who professed the name of Christ. The College has shared, I believe, in every general revival of religion with which the land has been blessed, and many times, when all around was dry and waste, this favored fleece has been moist with the dews of heaven.

In the second place, this College has done good service to the church of Christ, in the number and character of the men it has given to the sacred ministry. The primary object indeed of those who founded the College, was to furnish the means whereby the church might obtain a supply of learned and godly ministers. Theological seminaries, at that time, and for a long time thereafter, were unknown. The training required for entrance to the pulpit was a course of liberal study at Col-

lege, supplemented by theological reading, under the direction of the President, or under private pastors. In those early days, therefore, the College had a larger share even than it now has in the work of preparing young men for the ministry. To do well the work for which it was most needed, its founders felt the importance of its being baptized from the first with the very spirit of Christ, and the impress thus given to its early infancy has not been lost in the vigor of its manhood. The College has, of course, fed other professions. But among its manifold other beneficent and honorable achievements, it has never lost or demitted its high function of aiding the church in supplying her pulpits with sound and godly pastors. Yonder Seminary itself, though in a different way, is not more certainly a helper of the church in this vital matter than is the College of New Jersey. That a healthful influence of this kind has been always going on within these walls, is patent to every observer of the College history. If it needs any confirmation, you have it in the significant fact, that of its graduates, the number who have entered the sacred ministry is nearly double of those who have entered any other profession. The whole number, for example, who are reported on the last triennial catalogue as having received the degree of Doctor of Medicine is 363,

while the whole number of those who have become ministers is 704.

Who can estimate the service done to the church of Christ, and to the general advancement of society, in all that is elevating, refining, purifying, liberalizing and good, by those more than 700 sons of Nassau Hall, who have exercised the pastoral office? How many among them have been burning and shining lights? How many of them have been men of mark in the higher walks of theological and metaphysical speculation? How many have instructed their generation by the press, as editors and authors? How many as teachers, Professors, and Presidents of other seminaries? What a man of power was Dr. John Breckinridge? What a brilliant light was Albert B. Dod? What a lustre has been shed upon evangelical Christianity by Bishops McIlvaine and Johns? What wide-spread beneficent results have sprung from the labors of merely those four ministers of the Gospel, James W. Alexander, Zebulon Butler, John Dorrance, and Edward N. Kirk, once youths together here? How many other like golden clusters could be pointed out by one conversant with the entire history of the institution? A College which has given to the world one such man as Charles Hodge or Addison Alexander, has, in that fact alone, an imperishable claim upon the gratitude of the church of Christ.



But the benign results of this institution have not been limited to the church, or to one profession. Other liberal professions also have been enriched and adorned by Princeton alumni. The sons of Nassau Hall have been especially eminent as civilians. What a noble group of worthies graces its pre-Revolutionary roll? What did not the country owe, in that day of weakness and fear, to those giant men, pure-minded as they were strong, Benjamin Rush, Richard Stockton, William Paterson, Oliver Ellsworth, Luther Martin, Morgan Lewis, Brockholdst Livingston, and James Madison? Not one generation back, in the time of my own novitiate here, the singular spectacle was presented in the Senate of the United States, then in its palmyest days, of more than one sixth of its entire number of members being alumni of the College of New Jersey, the Senator from New Jersey, who from his own seat with honest pride took note of the fact, being himself one of the noblest of them all.\* Up to that same time, too, it was noted, our alumni had formed one third part of those who had been the chief law officers of the General Government, and the advocates of its constitutional rights before the Supreme Court of the United States, as they had been one fifth part of all the members of that

\* Samuel L. Southard.

august tribunal. One alumnus and one President of the College were signers of the Declaration of Independence. One alumnus of the College has been President, and two of its alumni have been Vice-Presidents of the United States; forty-seven of its alumni have been Senators of the United States; seventeen have been Foreign Ambassadors; eight have been Judges of the Supreme Court of the United States; twenty-six have been Governors of States; thirty have been Presidents of Colleges; eighty-eight have been Professors in Colleges, Theological Seminaries, Medical Schools, or Law Schools.

Is this a record of which we need to be ashamed? The graduates of Princeton have achieved honorable triumphs in every branch of learning, human and divine. They have been ornaments of the legal and medical professions, eloquent and manly defenders of human rights, persuasive advocates of the cross. They are at this moment in large numbers fighting the battles of their country. In scholarship, in practical talent, in devotion to the public interests, they have found competitors and rivals, but nowhere superiors or masters. What college roll would not be graced by a name like that of Stockton, which in three successive generations, father, son, and grandson, has done its country honored service, equally in civil, diplomatic, senatorial, and military life, at home and abroad, in peace and

war, by land and sea. Where, in the history of this country, shall we find an example of a more brilliant philologist than Addison Alexander? Where an abler ecclesiast than Bishop Hobart? Where a man of higher medical repute than Dr. Hosack? Where a financier of more eagle-like genius than Nicholas Biddle? By whom have the halls of Congress been more profoundly stirred than by John McPherson Berrien of Georgia, James McDowell of Virginia, Theodore Frelinghuysen and Samuel L. Southard of New Jersey? What a wealth of wisdom and of far-reaching sagacity had our late President, James Carnahan? What a magnate in assemblies was Ashbel Green? What a prince among men was Samuel Stanhope Smith?

Results like those which I have been enumerating, are not without a cause. If Princeton has become a familiar name in the land, if through her alumni she has achieved so much, in so many departments of excellence, and that through the whole course of her history, and never probably on a larger scale than at this moment, it has not been through some mere lucky accident. The foundations of her greatness have been laid on the rock, and the structure which has been raised thereupon, is as firm as its proportions are beautiful and stately. Let us look for a moment at one or two of the prominent features

which have marked her character, and which consequently have chiefly influenced her career.

In the first place, as it has been already declared, this College has been preeminently a place where God has been honored. I mean not that semi-infidel recognition of his presence and authority, which is given in our legislative and political bodies, nor that forced and reluctant concession to the Christian sentiment of the community, the formal reading of the Scriptures in our public schools, but a substantial, practical, hearty embracing of religion as the great paramount concern of life. Of course you will not understand me to mean that all College students, here or anywhere, so embrace Christianity. But this I say, no graduate ever left this College, whatever may have been his own personal character, without full proof, that in the opinion of the President and Professors, Christianity was infinitely the most momentous of human interests, and attention to personal religion the earliest and most urgent of human duties. If you will excuse my referring once more to my own recollections, I will say, that in no three years of my life have these great truths been brought to bear upon my own personal convictions with greater urgency, or on a greater variety of points, than during the three years which I spent within these walls. Now, in this matter, my creed is very simple and direct. Those that honor God, he will honor. I believe

that he has put special honor on this our beloved Mother, and that much of the success which has attended her sons, has been the legitimate fruit of those high Christian principles of thought and action, with which they have here been imbued.

Another feature which has marked this College, so far as I can learn, through every period of her history, has been the aim to keep her standard of scholarship up to the highest mark which the times would admit. Sound scholarship and earnest piety,—these have been the Jachin and Boaz of our beautiful temple. To secure this sound and thorough scholarship, the Trustees have not only from time to time prescribed a liberal course of study, but they have exercised special care in their selection of Presidents and Professors, and in this matter they have been singularly successful. There is not probably a literary institution to be found, in whose history in this respect so few mistakes have been made. Look through the long line of its Presidents. In not one instance has the appointment been even an approach to failure. The same I believe has been substantially true of every one of its leading Professors. Is there not something remarkable in this? How continually, in the history of such institutions, are men found wanting in some essential qualification, and obliged, after inflicting lasting mischief, to retire from the posts to which

they had been unwisely called? How is it that the Trustees of Princeton have made no such disastrous mistakes? How is it that they have so uniformly selected men who have justified the choice?—men who have been able administrators and skilful teachers, as well as ripe scholars and thinkers? May we not recognize in these remarkable facts another proof of the providential care of our Heavenly Father? Is it not a part of that honor which he has put upon an institution that has ever delighted to honor him?

Whatever be the cause, the fact is beyond dispute. The Faculty of Princeton has always been one of recognized ability, and the scholarship of its alumni such as can be secured only by able and scholarly Professors. For, whatever be the curriculum of studies enjoined by statute, it is the living Professor only that gives it real substance and power. It is not in College statutes to make scholars. It is by the daily contact with men of mark and power that College students receive the intellectual impulse which leads to true scholarship. No one can have been much conversant with the alumni of Princeton, without feeling that they had taken tone and color from the atmosphere which they had breathed here. The proprieties of the occasion forbid my enforcing this argument by some of its strongest instances. I may not, with decorum, speak of the present

Professors, however able and distinguished. But would that man be likely to be a sciolist, who had learned to observe from Henry, to think from Dod, who had studied letters with Hope, or James Alexander, or chemistry with Torrey, or languages with Moffat ?

A seat of learning which has been once fairly established and become a recognized centre for certain intellectual and moral ideas, and which has remained uniformly loyal and staunch to the principles of its foundation, is a mighty power in the state. There is no such effectual breakwater against popular delusions and captivating heresies of all kinds, scientific, political, educational, or religious, as a sober, staid, hale old University or College. This conservative power of a seat of learning increases with its years. The longer it remains, the more natural and easy it becomes for the popular mind to accept its counsels. No other institution newly founded, supposing it to have all other means and appliances in equal measure with this, supposing it to have a Faculty in all respects of equal ability, nay, supposing it to have these very same men as President and Professors, could wield half the influence upon the community that Princeton now does. The golden memories of the past, the time-honored associations and traditions of successive generations of students, the very graves of the dead, have here a voice. They form

an august, an ever-increasing cloud of witnesses. It is no mere flight of fancy to imagine, standing behind the occupant of each chair in this institution, the long file of savans and philosophers who have occupied it before him. There is a substantial and sober sense in which each present Professor wields the power and influence of all his predecessors. The same man can do more in a given chair here, than he could do in a like department in a new and untried institution. A seat of learning becomes thus a depository, in which the power of past generations is accumulated upon the present. The dead, no less than the living, speak here. We have all heard that voice, we have all felt its power. I appeal to every alumnus present to say whether, when first he entered this institution as a student, there was not something in its venerable aspect and its honored memories, that stirred him to high and noble thoughts? Do we not feel its power now, stirring us as no other human allegiance can, linking us with a brotherhood higher than all political, higher than all mere literary and scientific association, a brotherhood higher and purer than any known among men,—that only excepted, which makes all Christian men brothers, by virtue of the common brotherhood of the Lord Jesus Christ? A seat of learning is something more than its present Faculty, and the cabinets, libraries, apparatus, and other material means and



appliances for the imparting of knowledge. It is the entire body of all its Professors and alumni, living and dead, from the first day of its foundation until now. Its aggregate influence, not only as an educational institution, but as a great conservative power in the community, includes all these elements. That influence and power, moreover, be it remembered, is an ever-increasing one. It is, too, a growth, not a creation. No institution founded now, however richly endowed, however able its Faculty, whatever the auspices under which it might be ushered into being, could possibly accomplish what this College is accomplishing. God only speaks, and it is done. Man's works require time. The nobler the work, the greater, usually, the time required for its maturity. Man may plant the acorn; he must wait for the oak. He cannot create the full-grown tree. All his science, all his wit, all his ingenuity are here at fault. So of institutions of learning. They do not, and they cannot, exert their full power and influence, until they have become venerable for years. No act of legislation, no outpouring of princely benefactions, could create at once, or in one generation, a Princeton, a Harvard, or a Yale.

A College is not a professional school, nor can it wisely be accepted as a substitute for such a school. Yet it may be safely said that a man's success in any liberal profession depends far more upon the

thoroughness of his College course, than upon the thoroughness of his course in the subsequent professional school. If his studies in College be shallow and superficial, shallowness and superficiality will be apt to attend him in all his subsequent career. If his foundation be insecure, insecurity will mark his superstructure. If, on the other hand, his College course be of the right kind, professional success seems to be only a question of time, and of faithful and upright endeavor.

Nor is this without a cause. Look for a moment at some of the leading College studies, and see how well they are adapted to secure just such a result. Take, for example, the study of the ancient languages. Suppose that in College a man masters the niceties of expression of these two most exact and finished languages of the world. What a power it gives him whenever, in any profession, he undertakes to follow the thread of any subtle and recondite argument? What an insight it gives him into the mysterious workings of the human mind, and into the delicate, almost shadowy, yet very quintessential niceties in the conditions of thought and emotion? For, be it remembered, we think in words, and never do we so really analyze thought, never do we come so near to a direct scrutiny of the very essence of the soul itself, in its most hidden and elusive workings, as when we apply the dissecting

knife to words. Moreover, what a wealth of expression this commerce with languages produces? In the languages which have been chosen by common consent as those best adapted to the purposes of intellectual culture, there is too this additional advantage, that they contain a large share of the words which compose our own tongue; and so those who study the Latin and Greek, acquire thereby a more thorough mastery of their own English than is possible in any other way.

This argument is especially applicable to the acquisition of scientific and professional terms, which are derived almost entirely from the classical tongues. What a pitiable confusion of ideas must the student of medicine be in, who knows nothing of Greek? What a chaos to him must be the whole literature of his profession? No amount of professional study can ever remove the mist which hangs like a veil over every part of his professional knowledge. He can never have that clear, sunlight perception of the meaning of his own chosen authors, which is had by one familiar with the Greek. Look through a medical dictionary. Four-fifths of its terms are pure Greek. So with nearly all the literature of his profession. Not a page of it but is studded thick with Greek,—disguised a little, perhaps, by being written in English characters, but unmixed, unmistakable Greek for all that. Not a vein or artery,

not a muscle or tendon, not a nerve, or an organ, or a function, not a disease, not a drug with which he nauseates, or an instrument with which he tortures, but throws him back upon the language of Galen and Hippocrates.

And how is it with the student of law? As the science of medicine is Hellenic, so that of law is Roman in its origin. Roman law being the basis of modern law, the science has grown up with an accumulation of terms and maxims drawn from the language of the Twelve Tables and the Pandects; and though this law Latin may be corrupt and inelegant, whoever would walk amidst it, an acknowledged master in his profession, must first have made himself accomplished in the Latin tongue. The young man who at College has become familiar with the Latin authors, has acquired thereby an advantage which will follow him in every upward step of the legal profession, and which will become all the more marked, the higher he rises in it.

Need I speak of theology? The ambassador of Jesus Christ, who knows not the language in which his own commission is written, is doomed for life to a state of most humiliating bondage. I do not say that he may not be a good man, or that he may not do a good work, without being a Greek scholar. But as one set for the defence of the truth, he must ever hold a subordinate and inferior rank. If a know-

ledge of the Greek is indispensable to the theologian, equally so is a knowledge of the Latin. Nearly all our logical and theological terms are Latin, and a rich mine of most valuable orthodox divinity has in the providence of God been committed to the keeping of that tongue. The minister of the Gospel, who would not be a mere parrot, to repeat and to reproduce, in attenuated doses, to country congregations, what he learns from his Professors at the Seminary, who seeks to be able, according to the command of his Master, to bring forth things new and old, who would not have himself put to shame, and the cause he advocates brought to harm, by pretentious contradictions which he has not the scholarship to expose, must be thoroughly acquainted with the Greek and Latin tongues.

What is true of the Latin and Greek, is true of every other College study, though perhaps not true of all in an equal degree. In what profession is not a man more robust to grapple with difficulty, more subtle to detect false reasoning, more capable for following out connected trains of thought, more apt for discovery, or more fertile in invention, in consequence of having been subjected at College to a severe and wholesome course of mathematical analysis? Why need I speak of intellectual philosophy? Is it not plain that he who indoctrinates the young in the laws of mind, determines almost to a certainty

the school of theology to which they will belong? Besides this, the laws of mental action, and the various questions relating to moral responsibility, interterminate at innumerable points that whole undefined region of medical and legal jurisprudence connected with the treatment of crime and insanity. A sound theory of morals affects almost every practical question that can arise in any one of the professions. More even than this, an intelligent and vigorous study of mental phenomena gives to the mind itself a vast accession of power. It makes a man more active and robust in all his intellectual operations. It gives him a keener insight into things. It increases the vigor of his grasp of almost every subject which he approaches.

But I may not dwell upon this point. Suffice it to say once more, in general terms, the studies of a College course are selected mainly for the purpose of laying the groundwork for the liberal professions, and it is vastly more important to the elevation of these professions, and to the success of an individual in any of them, that the College course be liberal and thorough, than that the course in the professional school should be so. Deficiencies in the latter are often remedied by subsequent study. Deficiencies in the former, never. I would not have our Theological Seminaries, our Law and Medical Schools, curtailed of their fair proportions. Rather

let them be enlarged and strengthened. But it is impossible to raise the standard of your professional schools, except by raising the standard of your Colleges. What can learned exegesis do for a man who is unacquainted with the very first principles of interpretation?—who is hardly acquainted even with the grammatical forms of the language which he is called upon to expound? If Princeton Seminary has achieved great and glorious results for the church and the world, one reason why she has been able to do so is, that Princeton College and its compeers have furnished her with materials duly prepared for the work. It will be a sad day for every professional school, and for every profession, when in the general scramble for patronage, Colleges shall be obliged, or permitted, to lower the standard of academic culture. All good men, who value the institutions of society and the professions by which mainly they are guarded, all who desire to maintain and increase the conservative influences that still exist among us, should bestow a fostering hand upon our Colleges. If there is any one duty at this time especially incumbent on the friends of Princeton Seminary, it is to foster Princeton College.

There are a few American Colleges which, by the good fortune of their birth, and by the fostering care which was early bestowed upon them, have attained an acknowledged rank of pre-eminence. It

is no disparagement of other institutions, to say that they are not in the position of these. Many of them are sturdy and vigorous growths, full of sap, and of a healthy young life. But time only can make them wide-spreading oaks. On these older institutions, as representing the acknowledged front rank of American Colleges, there rests a peculiar duty. No Colleges, so well as they, can resist unwise innovations in learning. None, so well as they, can bring forward real improvements. None can do so much as they to raise the standard of academic learning and culture, and to secure that thorough, exact, and elegant scholarship, the general attainment of which would double at once the value of every theological, medical, and law school in the land. Other and younger Colleges naturally follow, and are glad to follow, the example of their seniors in advancing the standard of academic requirement. But on the older members of the brotherhood the main brunt of the work must fall; and to enable them to accomplish this, one thing is absolutely essential. *They must be liberally endowed.*

The friends of Cambridge early saw the necessity of this, and directed the attention of the benevolent to it, so that it is now, and for a long time has been, amply provided for. It is supposed to have at this time productive property to the value of more than a million of dollars. In respect to Yale, it is only



within the present generation that her friends began to see the importance of securing her position by procuring an endowment. About thirty years ago, a special agent was appointed for this purpose, who in the course of two years succeeded in raising among her friends and alumni the sum of one hundred thousand dollars, constituting her Centum-Mille Fund. The thoughts of the benevolent having been once turned in that direction by the very efforts necessary for the creation of this fund, gifts and legacies have been pouring in upon her ever since in almost a continual stream. Legacies tend almost with the certainty of gravitation to that which is well established. People, the world over, like to give to the strong. A man in dying is naturally reluctant to leave his money to an institution where there is the possibility of its being swamped. So the consequence of making Yale secure, has been to make her rich. Thirty years ago, she was comparatively penniless. Now, she is reported to have, besides her grounds, buildings, libraries, and cabinets, property to the amount of \$425,000, of which \$350,000 is productive, and not less than \$250,000 is appropriated to the support of the Professors.

And how is it with Princeton, historically the fourth on the list of American Colleges? What are her means for sustaining a competition with her two illustrious seniors? What are her endowments?

She has her grounds and buildings, her libraries and cabinets, and some small sums in the shape of scholarships for the support of indigent students, yielding annually, in tuition fees, about \$2000. She has also endowments appropriated directly to sustentation purposes, yielding annually about \$2000 more. This is the whole story. All her resources, direct and indirect, for keeping the institution agoing, apart from tuition fees and room rent, amount to \$4000 a year, all told. On the other hand, since the breaking out of the war, her revenues, partly from the loss of students, chiefly those from the Southern States, and partly from diminished productiveness of investments, have fallen off fully \$8000 a year, and the Professors are consequently in the humiliating position of having to be sustained by special contributions. The simple, naked, mortifying fact is, notwithstanding stringent retrenchments, the income of the College has to be supplemented to the amount of \$5000 a year by private subscriptions, and these subscriptions the Professors themselves have to solicit. Does it require any sagacity to see in what this must end?

Fellow Alumni, shall these things be? Shall Princeton fall back into the rank of a third or fourth rate College? Shall all her garnered wealth of honorable fame, all the power of her prestige, and of her venerable traditions, be lost to society, and

lost to the church? Have not Presbyterians, who owe so much to Princeton, been especially delinquent in this behalf? What has New Jersey ever done for the institution which bears her name, and which has done more towards the advancement of her sons, and more to give rank and character to the State itself, than any other one cause,—I had almost said, more than all other causes combined? What has New Jersey done for the College of New Jersey? What has this broad belt of Middle States, lying south of New England, done? Princeton has sent them governors, statesmen, jurists, physicians, divines, able administrators in every walk of civil life. She has been the mother of their vigorous young Colleges. She has helped to maintain through all their borders a high and noble culture. Has she no claim on them in the hour of her need? Is it not important to every great social and religious interest of the community, throughout this whole middle region of the United States, to maintain here a strong representative College, such as Princeton is? Surely, it would be a burning shame and disgrace, to let a historic name like Princeton disappear, or even wax dim in the firmament.

But I hope better things for this brave old College. We have all been delighted to see, within the last few months, the evidences of an orderly and resolute effort being made, to place our institution at last in

a position of permanent security. The appeal which has been made, has thus far been responded to promptly and nobly, and if the effort is only followed up persistently and wisely, there seems good reason to hope that before our next commencement the Trustees will be able to announce that Princeton has at length been placed in that position of honorable security to which she is entitled by her age and her historical associations.

But to this end, fellow Alumni, we must be willing to make some sacrifices. We must show, as the sons of other institutions have shown, "the mettle of our breeding." We must give our hundreds and our thousands. We must induce others to give. Among all the praises that history has to bestow upon the benefactors of their race, there is no name purer, or higher, or more enduring, than that of founders of Colleges. No name in England, whether of king, lord, or commoner, can boast a continuance superior to that of some connected with the foundation of England's Colleges. But independently of the desire, so common to generous minds, to transmit one's name in some honorable way to future generations, considering the question in the light simply of pure benevolence, it is doubtful whether a man who has the means can bestow his liberality anywhere with a stronger guaranty of its being a

perennial source of blessing, than in the endowment of a College. What a beautiful and touching memorial to all time, not only of grateful piety to God, but of sweet domestic affection, when a professorship is made to bear the name of some loved one departed? Like the box of precious ointment poured out upon the head of the Savior, such beautiful memorials of parental, filial, or conjugal affection shall be spoken of throughout the whole world, so long as the College itself shall stand, or the domestic virtues shall have a name or a place in the earth. Will no friend of Nassau Hall connect his name with the College by some such noble benefaction? Is there not in the depths of some great heart, a sentiment or a thought that is aching for expression, —some chastened and holy sorrow, which can speak the fulness of its meaning only by some such princely and beneficent memorial as this? Is there no noble lady, anxious to leave behind her a fitting memento of the goodness of God to her in the days of her widowhood? Has not God left some large-hearted man childless for this very end, that he may here find an inheritor who will not dissipate his fairly earned gains, and who will bear his name in honorable remembrance through the long coming generations to the end of time?

Fellow Alumni, *our* duty in this matter is not to

be mistaken. This College is our College. Her good name is ours. Her Professors are ours. We may not, without dishonor to ourselves, allow her to remain longer before the public in her present condition. We cannot look our diplomas honestly in the face, without feeling that we owe something to Princeton.

Brothers, let us resolve to do something liberal for the old homestead. Let us do it heartily, generously, promptly,—remembering that five hundred or a thousand dollars now, is worth to the College double what the same would be at another time, and worth to the cause of scholarship and education five-fold what it would be, if given to any new and untried institution. I doubt not the feeling of every one of us is, rather let the College go down, rather let her be blotted out of existence entirely, than suffer her to drag out a feeble and sickly life as a third or fourth rate concern. The glorious past at least would be secure. It has always been our pride to think of our brave old College as being in the front rank of American Colleges,—as standing unshamed among the first historic four. We recognize no lower place for her now. *Aut Cæsar, aut nullus.* Let her stand there, or not stand at all. Let her stand there, not limp and shivering and curtailed of her fair proportions, but rich in honors and

ample in her endowments, and full of a healthy and vigorous life, renewing her youth like the eagle's, and pluming her wing for a yet higher and bolder flight through all the far-reaching future to the end of time.

There is a great deal of interest in the  
 subject of the new system of  
 education, and it is to be expected  
 that the new system will be  
 adopted in the near future.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.

The new system of education is  
 based on the principle of  
 the unity of knowledge and  
 the unity of the human mind.













LIBRARY OF CONGRESS



0 028 321 545 3